

Mr. *M A Y's*

# S E R M O N

Occasioned by the much lamented

# D E A T H

Of his ROYAL HIGHNESS

# FREDERICK Prince of Wales.

СТАМЫ  
ИОНИЯ

И Т



*The VANITY of Human CONFIDENCE  
considered*

IN A  
SERMON

Occasioned by the much lamented

D E A T H

Of his ROYAL HIGHNESS

FREDERICK Prince of Wales.

W H O

Died *March 20, 1750.* in the 45th Year  
of his Age.

P R E A C H E D I N

*Alie Street, Goodman's Fields, March 24th.*

By WILLIAM MAY.

Why should I make a Man my Trust?  
PRINCES must die, and turn to Dust;  
Their Breath departs, their Pomp and Power  
And Thoughts all vanish in an Hour!

*Dr. Watts Ps. 146. ver. 3.*

The SECOND EDITION.

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W. Musgrave.



PSALM cxlii. 3. 4.

*Put not your Trust in Princes, nor in the Son  
of Man, in whom is no help.*

*His Breath goeth forth; he returneth to his  
Earth, in that very Day his Thoughts  
perish.*

THE awful *Breach* which it has pleased  
that great *Lord*, in whose hand our *Breath*  
is, and whose are all our *Ways*, to make  
in the Family of our *Sovereign*, and on  
the *Whole Nation*, by the surprizing and truly *la-  
mentable Death* of *Him* who was *next* to the *Throne*,  
has directed my *Thoughts* to this *Subject*. And,  
surely, if it is esteemed not only a kind and sym-  
pathizing Part, but suitable and becoming, for the  
*Ministers of Religion* to indeavor to *improve* such  
*melancholy Changes* in *private Families*, for the *Be-  
nefit* of their surviving *Hearers*; it cannot be un-  
suitable for them to attempt making the like *Use*  
of a *more solemn Call* of the *King of Terrors*, when  
he speaks *aloud* to *all* the *People* of a *Land*, seated  
on his *Throne* of *distinguished Triumph* highly  
exalted in the *Palace*, and over the *Corpse* of a  
*beloved Prince*. And what *Words* more proper,  
what *Instruction* more *seasonable*, than that in the  
*Text*; which contains (probably) the *Counsil* of a  
*great King* while *living*, and which may be sup-  
posed the *Language* of *that Royal Personage*, who  
*being dead yet speaks to Mankind in this affecting*

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manner? Put not your Trust in Princes, nor in the Son of Man, in whom is no Help, or Salvation: Because his Breath goeth forth, he returneth to his Earth, in that very Day his Thoughts perish.—In farther discoursing on these Words, on the present mournful Occasion, I shall take them in the natural Order in which they lie; and

*First*, Consider what is implied in this solemn Caution,—Put not your Trust in Princes, nor in the Son of Man. And then,

*Secondly*, Lay before you the Reasons wherewith it is inforced. In him is no help,—for he is the Son of Man;—therefore his Breath goeth forth, —he returneth to his EARTH,—in that very Day his Thoughts perish. And this will make way for a suitable Application.

*First*, I would consider the Caution given in my Text; and show you what is implied in it. It is this; Put not your Trust in Princes, nor in the Son of Man.

What is meant by putting our Trust in another, is, I believe, very well understood by most Persons; especially as it is so frequently mentioned in Scripture; and has therefore so often been explained and enlarged on by the Preachers of Religion, both as to its Nature and Properties. There is, then, no need to tell you that it supposes a Sense of Weakness and Insufficiency in ourselves, and an Expectation of that from another which we know we want, and yet cannot furnish out for ourselves: and, hereupon, that it includes, a full Dependance on that other, whom we make the Object of our Trust, to do all that for us, and to be all that to us, which we need, and which we think we cannot, otherways, obtain. You need not, hereupon, be told

told that we take it for granted such a Trust, or Dependance, is *rightly placed*; that we apprehend, (whether *justly*, or not) that the Object of our Trust is *able* and *willing* to answer our Expectations from it: and that, therefore, the *Dependant* gives up Himself and his Interest to that Being whom he trusts; relying, principally, on his Power, Wisdom, and Goodness, and, refering himself, and his *Concerns*, to his Direction, and Disposal, waits his Dealings towards him, and the answering his Dependance, in the Way he shall judge best.—I need not inlarge (I say) on these Things to shew you what is meant by *Trust*.

But in my Text it is intimated to us, that *the Trust of Mankind* is generally *wrong placed*; in Objects that won't bear that Dependance; but will rather *disappoint* their Hopes, and leave them in Sorrow and Despair. And among these Objects which mankind are generally led to *trust in* for their Defence, Protection, and Security, (as to *this World* at least) are their *Fellow-Creatures*; those of them, especially, who are advanced above others in high Stations of *Life*; and those eminently who, in a Nation or Kingdom, are raised to the *Head of Government*; and on whom the People seem to have owned their Dependance, and to be agreed to place *some Degree* of Trust and Confidence in them, by consenting to such an Advancement.— Yet against the *Trust* in such Objects the *Psalmist* cautions us: *Put not your Trust in Princes, nor in the Son of Man.* “ *In no Son of Man, though he should be a Prince.*” And so we may understand the *Psalmist*, as thus taking away the full Hope of Man from all his *Fellow-Creatures*. “ *Let not your Dependance fasten on the Sons of Men, on any one of them. You may be soon convinced, perhaps, that Men of low* ” *Degree*

“Degree are *Vanity*; and the Disappointment here, may urge you more eagerly to seek Refuge and Protection in those that are *big*. But take Care how you rise in your Expectations from a less considerable Mortal to a greater; lest still your Disappointments increase, by your imagining that the *Kings* and *Princes* of the *Earth* are really a *more* stable and solid Ground of *Dependance* than the rest of Mankind. *I*, *myself* a *King*, (says the *Psalmist*) caution you against so fatal a Mistake; and therefore exhort you not to *put your Trust* even in *Princes themselves*. —

But *how* are we to understand this *Caution*? in an *absolute Sense*? so as that no *Dependance at all* is ever to be placed in our Fellow-Creatures; and especially in *Princes*, who have larger Power and greater Abilities to assist us, than those beneath them? No: We are evidently to understand the *Psalmist* in a *comparitive Sense*. For *some Degrees* of *Trust* and *Confidence* ought to be placed in *Those* who Rule over us; and (as I said) this is supposed, that we professedly place *some considerable Trust* in them, by *agreeing* to their Rule and Government over us. But the great Mistake is this; that Men] are apt to place their *chief Trust* and *Confidence* in the *Princes* and *Powers* of this *World*, and to expect *all* from them; instead of looking up principally to **JEHOVAH**, the only Supreme Ruler and Governor of the *World*; the originally eternally *Blessed* and *only Potentate*, the *King of Kings, and Lord of Lords*. — It is, no Doubt, our *Duty*, to rely *so far* on our *Princes* and *Governors*, in their high Stations, (especially when on the whole they act well) as to *leave* the Management of public Affairs with them, and to *acquiesce* in their *Conduct*; as what they are *supposed*

supposed to do for the *best*; without petulant Quarreling and finding Fault with them, for sometimes concealing the Reasons of their Conduct: and without indeavoring to clog their Affairs, by *studied Interruptions*, and *groundless Jealousies* and *Suspicions*. We may reasonably raise our Hopes and Expectations from such wise and good *Princes* as to future Times, (if their *Lives* and *Capacities* for Usefulness, and being public Blessings are continued) from their *Benevolent* and *Good Dispositions*; especially if they are in their full Vigour of Life, both in Body and Mind. To *such Persons*, so honoured, so advanced, and distinguished above others, even the *Providence* of God directs the Eyes and Affections of a People to fix on in some Degree; and to *rely on*, as the *Friends* and *Patrons* of their Liberty and Properties, and the *avowed Defenders* and *Preservers* of them. To behave, therefore, with Diffidence and constant Distrust, with Jealousy and Grudging, towards those who are as much exalted by such *Moral excellent Qualities*, as they are by their high Stations, argues Ingratitude both towards God and Man, and a *fond Bafeness* and *Malignity* of Temper.

It is then, a *faulty Trust in*, and *Reliance on*, the *Princes* and Great ones of this World, which that great and wise and good Prince *David* blames, and would guard us against in my Text. Such as is *too much* founded only in the Superiority of their *external Conditions* and *Show* of Greatness, and the Flattery that is paid to them from an obsequious Croud; and which, therefore, as it is *wrong founded*, is generally apt to exceed due Bounds: *That Trust*, which, as I observed, tends to take off their Minds and Hopes from God, the supreme Object of their Trust and Reliance; and place it on the *Creature* instead of the *Creator*.

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tor, Who is over all, and the great ALL in all; blessed for ever more.

The Caution implies that we do not idolize the greatest mortal Powers. Therefore the *Psalmist*, in the Verses immediately following the Text, turns off our Thoughts from the best earthly *Princes* to JEHOVAH, the true God alone; assuring us that *He is most Happy* who has so placed his chief Trust and Confidence as to have the God of Jacob for his Help, whose Hope is in the Lord his God; who made the Heaven, and Earth, and Seas, and all that therein is: Who keepeth Truth for ever and ever. And, agreeably to the same Advice,

*Psal. cxviii. 8, 9.* David declares, in another Place, *It is better to Trust in the Lord, than to put Confidence in Men.*

*It is better to Trust in the Lord than to put Confidence in Princes.* So that we are to understand the *Psalmist* as advising us not to Place our full Reliance and Dependance on *Men*, even the *Greatest*; nor confine our Expectations to *them*, and what we wish or desire *they* might be and do for us; even though we should have the most *promising Appearances* from their Behaviour that we may not be altogether disappointed. The Word in my Text rendered *Princes*, comes from a Root which signifies to be *Generous* and *Liberal*; and is therefore more properly and fully translated *Bounteous Princes*: such as are most *willing* and *ready* to help their *Dependants*, and to promote their *Welfare* and *Happiness*. Yet even *here*, where the Inducement to a *stronger Reliance* and *Confidence* is the *greatest*, are we *not* to lay our *full Stress*; but to be *moderate* in our *Views* and *Expectations*: we are to *Rejoice* under their *mild* and *gentle Government* with *Trembling*; and all our most *sanguine Hopes* from *them*, are to be mixed with a lively *Sense and Apprehension* that *they are*

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too weak, even with all their Power about them, to be taken as our *only Prop and Stay*; that we may be disappointed in them, even then, when we imagine ourselves just got to the Completion of our Wishes from them; that the *Hearts* of the greatest Monarchs are in the *Hand of God*, *He turns them as the Rivers of Waters*: that they can be no more to us than what *He* makes them to be; and that *all* their Power, and Might, and Abilities for their High Stations of Service, and all their Honors and Dignities are derived from *Him*, who is the *Lord God Omnipotent*, the *only Source and Fountain of all Honor and Power*: that they can do no *more* than *He* allows them, who raised them to their Stations of Dignity, and continues them there at his Pleasure.—But this leads me to the next General Head,

Secondly, To lay before you the *Reasons* where-with this Caution is enforced: *Put not your Trust in Princes, nor in the Son of Man, in WHOM IS NO HELP*;—*for his Breath goeth forth, — He returneth to his Earth, — in that very Day his Thoughts perish.*—

Reasons these so plain and obvious, and yet so strong and forcible, that one would think there should be no Need to dwell long upon them; and that the very mention of them was sufficient to enforce them on every thinking Creature, did not the Conduct of Mankind so generally discover the contrary. It may not, therefore, be improper to dwell upon, and illustrate them a little distinctly.

Now the *leading Reason* against putting our *chief Trust in Princes*, and the greatest *Powers on Earth*, is this, (says the *Psalmist*) *That in them there is no Help; no Salvation*, (as it is read in the *Second* Margin.)

Margin.) Not that they are, in *no Sense*, capable of helping or saving others ; for they are *raised up*, and *appointed* by God, to rule over *others* for *this Purpose* ; and they are to be the Instruments, in *his Hand*, for these noble and important Ends. But the Meaning is, that they are not able of *themselves* to furnish *that Help to others*, which shall be sufficient to vindicate their placing *their full and entire Confidence* and *Trust* in them ; for which they ought to be furnished with constant uncontroleable Power, unerring Wisdom and Knowledge, and to have never failing Inclinations to exert themselves in the best Manner to these valuable Ends. But now, in *this Sense*, it may be said, that *even in Princes* there is, comparatively, *no Help* : and therefore the Dependance and Trust of others on them should be but light, and suited to such Beings. For they may be *unwilling* to assist and help us in our greatest Need. Instead of endeavouring to defend and save their People, they may *hasten on* their Ruin and Destruction ; instead of ruling and governing them with Gentleness, and Goodness, they may turn cruel Tyrants, *rule over their People to their Hurt* ; make their Lives bitter by *dreadful Bondage*, and become the Plagues and Curses of the Nations and Kingdoms they possess.—Or, be they *good* and *bountiful Princes*, (as my Text rather supposes) yet *They* are not *always able* to help and save their People, however their Inclinations might most strongly lead *them* to it. They may be destitute of the proper *Means of Help*, even when they stand most in *Need* of them ; or they may mistake in the *Use* of them when they have them. Their best Schemes may be wrongly laid ; or, if right, require such a *Coincidence of varying Circumstances* to render them *success-*

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successful, that they may be easily broken, or rendered useless by the Length of Time they take for their being carried into Execution; or their Counsils may be infatuated or betrayed, and they be surprized into *Destruction*, while they are *looking and contriving for Deliverance*. Their greatest *Power* is circumscribed and limited, their *Presence* is confined; and they are so far from being able to do all *they please* for others, as of *themselves*, that they are obliged to depend *very much* on *others* for carrying on their *good Designs*; who may disappoint *them*, and *those* that expect most from them, by not having *Honesty* or *Capacity* enough to carry them into Execution.

“Put not, then, your *Trust* in *Princes*, in whom  
“is no *HELP*: For they have not *Ability* to an-  
“swer your *Trust*, and so you will be disappoin-  
“ted;—or, if they had, yet their *Continuance* in  
“*Life* is most *uncertain*; and so you may lose  
“them just at the Time your *Expectations* are  
“rising highest from them.”

They have not *that Ability* to *help* others so as to answer their *full Dependance* on them; and therefore those who place it even on the *greatest Princes* will, sooner or later, be disappointed. And why so? Why because (says the *Psalmist*) they are *Men*, and *but the Sons of Men*. And what is implied in that Character, especially when opposed to God, but *Weakness*, *Frailty*, and *Imperfection*? Thus the Prophet foretells the *Disappointment* of the *Jews*, who, instead of placing their *chief Trust* in *God*, fled to *Egypt* for *Help*, and relied on *that People* and their *Prince*, and *Horses*, for *Security* against the *Affyrians*. *Woe to* Isa. xxxi. *them that go down to Egypt for help. The Egyp-* 1.—3. *tians are MEN, and not GOD*; i. e. *Weak, Impos-*

tent, and unable fully to protect and succour those that *lay* themselves entirely upon them. *Princes* are, indeed, called *Gods* in *Scripture*, and *Ps. lxxxii.* described as *all of them the Children of the Most High*, in a peculiar Sense; as they are the *Representatives* and *Viceroyalents* of *God* on *Earth*, clothed with *his Power* and *Authority*. And, too often, by their *Exaltation* above others, they are apt to *fancy* themselves a *superior Kind of Beings* to those whom they govern. Dazzled with the *Pomp* and *Splendor* of *earthly Greatness*, and elated by the *Homage* of the *bending Multitude*, who flatter them, sometimes, with a kind of *Adoration*, they forget they are *only Men*. But still they are called *Gods* only on account of their *Office*, not on account of their *Nature*; for at best they are *but Men*, all of them the *Sons of Adam*; as to their *Original* upon a *Level* with the *meanest* of their *Subjects*; all equally descended from the same common *Father*, who was taken out of the *Ground*. What then is *Man* that he should be accounted *so highly of*? What is the *Son of Man*, that he should be set up as the *only Confidence* of *such* *Creatures* as himself? What is *Man*? *A Worm*. And what is the *Son of Man*, when most highly exalted, but *a Worm*? What is *Man*? The *Creature* but of *Yesterday*! a frail *Child* of *Dust*! *weak* in his *Mind*, *strong* in his *Passions*, *feeble* in his *Flesh*, encompassed with *Infirmities*, exposed to innumerable *Evils*, which he cannot *of himself* ward off or prevent; the *Mark* of *Diseases*, the *Habitation* of *Sickness* and *Pain*, the *Heir* to *Trouble* and *Sorrow*, and liable to be *crushed* before the *Moth*! This *feeble*, *inconsiderable*, *pitiable* *Thing* is *Man*, as to one *Part* of his *Nature*. This is *He*; and *such* are all his *Race*, and

and no better is the *biggest* Son of Man, thought exalted on a *Throne*. The Drefs, the Ornaments, and Splendors that surround him may take off our Attention for a while; yet *within* the shining Robes there is covered nothing but a *Body* which is of the *Earth earthy*: the Arm that holds the Scepter is *but* an *Arm of Flesh*, which may wither, and drop it in a Moment! and the Head that wears the Crown is exposed to the *same Pains* and *Distresses* as *that* of the poorest Slave, who dug the Gold and the Jewels of it from the *Bowels* of the *Earth*.—What is *such a Man as this*, in his *biggest* and *best Estate*, but *altogether Vanity*? And what a Creature is he then to place our *chief Trust* in? Can be do more for his *Dependants* than he can for *himself*? Can be be a perpetual Security to those who would fully confide in him, when he must be obliged to the *Fidelity* of *others*, and to their *Numbers* too for his *own Defence*?—But what farther represses and forbids this *sole Confidence* in *Princes*, even the *best* of them, though they could in other Respects pretty well answer our *Expectations*, is this,

That *their Lives are uncertain*: And when they are removed out of this Life, their *best Abilities*, and *best Inclinations* also, as to *their Effects*, cease for ever.—*His Breath goeth forth*,—*be returneth to his Earth*,—*in that very Day his Thoughts perish*.

The *Continuance* of the *Lives* of *Princes* is as precarious and uncertain, as that of their poorest and lowest *Subjects*. And how can we imagine it should be *otherwise*, when they are all *equally frail* and *mortal*; all *alike*, the *Sons of Men*? Man is not only frail and weak, but a *mortal Being*! This Life here is to be closed by Death; this is the

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common End of all Men. — And the Time when Death shall arrest the Prince is as uncertain as that when it shall call away the poor Labourer that toils in the daily Sweat of his Brow. This is beautifully represented by the Manner in which the *Psalmist* here expresses himself; — *His Breath goeth forth.* — He is at best but a Piece of *animated breathing Clay*. The Continuance and Supply of his *Life* is by the *constant stated Respiration* of a little *Air*; the *natural Power* of *doing* which depends not on the *breathing Animal* himself, but on that *God, in whose Hand our Breath is, and whose are all our Ways*: And it is quite at *his* Pleasure alone, whether the *Greatest* shall draw a *fresh Breath*, or perish with *that* in his *Nostrils*. The *going forth* and *return* of it, is not at our *Will*; and when *he* that *breathed into Man the Breath of Life* at first, *calls for it, it goeth forth* never to *return again*. Then the *Man, the Prince, the Sovereign*, gives forth his last *Breath*, and *sinks down a lifeless Corpse* upon the *Bed of Death*!

And what follows? — Why the *Consequences* of Death are the same to *him* as to the meanest *Slave*: he *returneth to his Earth*; as much *his*, as the *Son of Man*, as *theirs*: Therefore the Word which we translate the *Son of Man*, in my Text, is most properly, the *Son of Adam*, i. e. the *Son of Earth*, from which the *Body of Man* was *first taken*, and from which *base and vile Original*, this *haughty Creature* of a *Day* received his *Name*. — *He returneth to his Earth*, and is *laid in the Grave*: That is more *his*, more *natural to him*, and more *properly* belonging to him than any *Thing* upon the *Face of the Earth*. — Or it may be so understood as to reprove the *Ambition* of great Men, who possess large Tracts of Land, and extended wide

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Dominions; (and it is enough to humble their Pride) to teach them that THEIR EARTH, their *largest Possessions*, and their *longest Tenure* is that which they return to when they die; and their most durable Palaces are their distinguished *Tombs*. It is THEIR Earth, how *averse* soever they might be to have own'd a Kindred with it in *their Days*, when they forgot themselves to be but *Men*.—It is equally their Earth, and thither they must return, after the longest and most stately and solemn Forms of *Mourning* are ended, to be laid in the *Grave*, where they are to *mingle* with more ignoble Relations; to say to *Corruption* “*Thou art my Father*, “ and to the *Worm*, *Thou art my Mother*, and my “ *Sister!*” So true is it, that *Man* that is in Honour *Psal. xlii.* abideth not, he is carried off as the *Beasts* that perish; the *Worms* are spread under him, and the *Worms* they cover him!

Lastly, That which cuts off all Dependance on *Man*, when his *Breath* goeth forth, is, that then, in *that very Day*, his *Thoughts* perish. With the resigning of his *Breath*, and the returning to his *Earth*, all his *Thoughts* perish. His *Body* returns to the *Dust as it was*; and his *Spirit*, or thinking *Principle*, to *God* who gave it: To Him as its *Parent*, and its *Judge*.—Then all his *Thoughts* perish.—Were good, and bounteous *Princes* endeavouring to form themselves, for growing future *Usefulness*? were they laying Schemes what they would do for the *Benefit of others*, how they would act and rule to be *Blessings* to the *World*, if ever the *Providence* of *God* should call them to such important *Trusts*? All these *wise* and *good* *Thoughts* perish with them at their *Death*. These best *Purposes* and *Thoughts* of their *Heart* are then broken off, and all the *Hopes* and *Prospects* of

*others*

others from them are buried in the same Grave with themselves. In the Fulness of their Strength and Vigor, and Capacities for public Usefulness and Service they are often snatched away; their Countenances are changed, and their Plans and Designs broken; and all those who had their largest Concerns with them find their own Schemes perish, with those whom they vainly fancied would be able to maintain and support them, as long and as far as their Wishes reached. — † Suetonius, (the Roman Historian) “having enumerated several of the great “ Things which Julius Cæsar was revolving in his “ Mind, such as the repairing and beautifying the “ City of Rome; enlarging the Empire; reforming “ the Civil Law, &c.” adds, “While he was medi-“ tating and forecasting these Things, DEATH pre-“ vented him; and that by a most surprizing “ Blow. That ambitious Man, that Idol of the “ Multitude, one Moment presiding in the Se-“ nate, the other weltring in his Blood!” Cease then from Man, as your absolute Confidence, whose Breath is in his Nostrils, for what is he? Put not your Trust in Princes, who at best are only the Sons of Men, and therefore in them is no sure, constant, and certain Help; because their Breath goeth forth, they return to their Dust, and in that very Day their Thoughts perish!

And now, how can I more strongly enforce this Subject I have been upon, than by calling your Minds again, to attend to that most moving Instance of the Truth of the Reasons already mentioned which God has lately given us, in removing from us, by Death,

† *Talia Meditantem & agentem Mors prævenit.* See Mr. Grove's Funeral Sermon on Mr. Samuel Dareb, page 25. Printed 1725.

*Death, his ROYAL HIGHNESS FREDERICK PRINCE OF WALES?*—It is not my Design (were I able) to enter into, and dilate on, *his Character*. This, however, I believe we shall all be ready to acknowlege, that a *Great Man* and a *Prince* is *this Day fallen in our Israel*; and fallen so as never to *rise* any more among us for ever! And *this*, I dare say, every Friend to the Welfare and Happiness of *our Israel* will own, with a sincere and deep Concern, is not only a *Real*, a *Family*, but a *Public Loss*. This then is a *Time of Mourning*; and it calls All forth to the *solemn sympathizing Work*.

— Come then, ye *Fathers*, whose *advancing Years* have been enlivened with the *Hopes* that your *eldest Sons*, already *grown up* and formed for *Usefulness*, should *succeed you*, and fill up *your Places* when *dead*; and who have *yet seen them* go to the *Grave* before you; come ye, and drop a *Tear* for *your King*, mourning the *Man* of *his Right Hand*, and the *immediate Successor* to *his Crown*! How soon is this *Mighty* one fallen! Oh, where is *He* that but a *few Days* ago sat *next the Throne*! Gone! *his Breath* is *gone forth*, he is *returned to his Earth*, and all his *Thoughts* are *perished*!—My Heart bleeds for the *bereaved PRINCESS*, in *her distressful Circumstances*! Ah, how does *She*, that innocently thought to be a *Queen* among the *Nations*, and *chief* among the *Provinces*, how does *She* sit *solitary as a Widow* in the *House of Mourning*, the *Desire* of *her Eyes* being *taken away with a Stroke*, with only her lovely *Train of weeping Children* around her; who, while they urge her tender *Compassions*, and seem to *share her Griefs*, only augment her *Sorrows*! Ye *widowed Mothers*, recollect your *own private Mournings* on the like *dismal Occasions*, and mingle your *Griefs* with *bers*! — I mourn a *Nation's Loss*! For this was *He* concerning whom we said,

“ Surely This same shall comfort us, when our Sovereign shall have served his Generation according to the Will of God, and be fallen asleep, and gathered to his Fathers.” And with this Prospect we pleased ourselves; That a *Man* in full Strength and Vigor should succeed his Royal Father; one able to govern, and choosing to rule others by the same *Laws* which he had so long obey’d *Himself*: And we thought ourselves happy, that, when we were gone, our *Children* should sit long under His friendly *Shadow*, and enjoy all the Blessings of his mild and gentle *Reign*. But He is gone! and our Hopes and Expectations in this Respect are buried with him.—And who now can repair this Breach, but He that made it? *He that setteth up Kings, and putteth down Kings and Princes at his Pleasure.* To Him then let us look, and, taking off our chief *Dependance* from *Mortals*, let us place it upon *Him* alone. And, while, by this awful Stroke, the *Life* of our most gracious *King* is rendered doubly precious in our Sight, let us unite our *Prayers* with the greater Fervency to *God*, for the *Continuance* of it in *Health*, and *uninterrupted Capacities* for *Usefulness*; ‘till that young *Prince*, the *rising Hope* of the *Kingdom*, (but now in his *Childhood*) shall be formed under his *Majesty’s wise Counsels* and *Instructions*, and grown up, fit to succeed him. And though his *Royal House* be not now so with *God* as we could wish it, yet that there may never be a *Man* wanting in it, to sway the *British Scepter*, and to defend and support the *Religious and Civil Liberties* of these Nations till Time shall be no more.

Now unto *Him*, who is the blessed and only Potentate, the King of Kings, and Lord of Lords, WHO ONLY HATH IMMORTALITY, be Honor and Power everlasting. Amen.

The E N D.



